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DECEMBER, 1951 - 30c per copy

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Theories that have
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Development of Psychic Sight

Inner vision a normal and
not an abnormal condition.



On Less Strenuous Living

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how to create leisure hours.



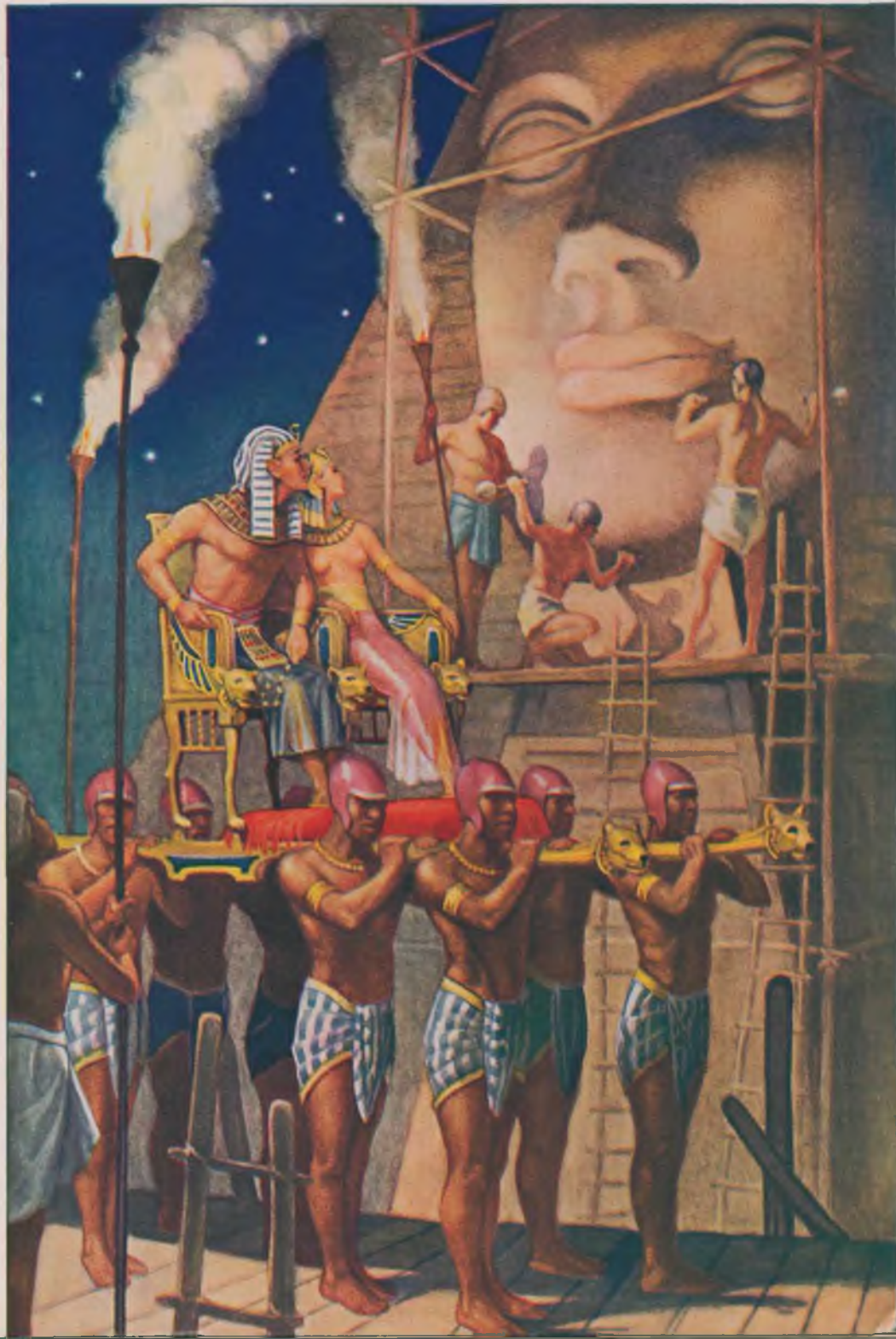
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MANCHESTER CHAPTER OFFICERS

Above are shown the incumbent officers of the John Dalton Rosicrucian Chapter of Manchester, England. The photograph was taken in London on the occasion when a large group of Manchester Rosicrucians visited with those of the London body. These members travelled by chartered motorbus a distance of two hundred miles, returning after the convocation that same day. On the extreme right of the back row is Frater C. E. D. Mullins, Master of the John Dalton Chapter.

(Photo by AMORC)

Peace Through Understanding



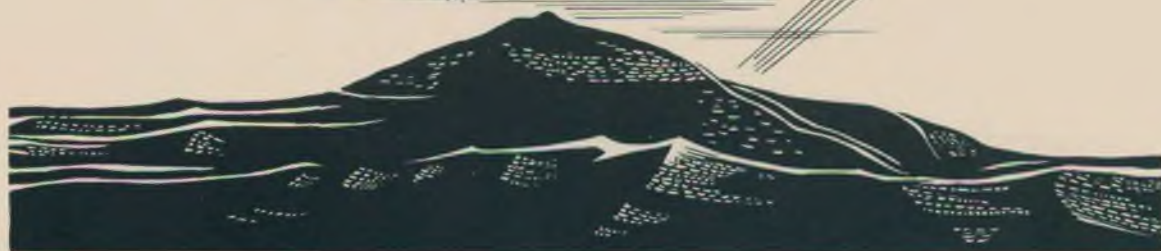
Christmas Greetings

IGNORANCE provides a dangerous bliss. Real peace is born from knowledge that dissipates fear. When clouds of doubt and suspicion are removed, men stand exposed in their true light. Adjustments in human relations are more easily made when differences become apparent.

When all men will frankly perceive their common dependence—that their sorrows and hopes stem from the same causes—an understanding will emerge. It will transcend the barriers of time and space, creed and race. This understanding will make for sympathetic co-operation among peoples—from which arises social harmony and a personal *Peace Profound*.

At this season, symbolic of peace, we, the AMORC staff, wish our members and many friends

A Merry Christmas



ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXIX

DECEMBER, 1951

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EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH

BRITAIN'S GREAT EXPERIMENT

By THE IMPERATOR

This is the second in a series of articles analyzing the prevailing conditions in Europe. This survey consists of personal observations by the Emperor during his recent visit overseas.



WHAT are some of the conditions that prevail in England today? How do they affect the lives of its people? The population of the United Kingdom, which includes England, Wales, Scotland, Northern Ireland, Isle of Man and the Channel Islands, is slightly more than *fifty million*. This is about one third of the population of the United States. However, the area of the whole United Kingdom is only about half that of the State of California. Think of crowding the whole populace of the United Kingdom in the southern half of California! Statistics revealed, at the recently concluded Festival of Britain, that the average cost of four square feet of land throughout the United Kingdom is thirty pounds or \$84.00. Four out of five people in England live in towns.

England was once the heart of a great body. This body was a vast empire over which she had not only political but also economic control. The heart and body were very much dependent upon each other. Much of this body has in recent years been amputated, that is, removed by one political exigency or another. The remainder has not contributed to the welfare of the heart as much as is necessary. The heart or England proper is thus not capable of adequately feeding itself. It is quite incapable of providing enough food for its needs. England, as the heart of an

empire, is solely dependent upon its imports. Its colonies were its supply source and its shipping lines were its *life lines*.

Socialism

Two world wars were the beginning of circumstances (not only for England but for other empires) which resulted in the gradual disintegration of much of the empire. Further, these wars greatly drained the resources and revenues of England. In addition, the great political experimentation of *Socialism*, which was endured for some six years, has drastically affected the economy according to most authorities who profess a political neutrality. One banker, representing the largest export branch of his organization, states that his income tax amounts to some nine shillings three pence out of each pound. In other words, about forty-eight percent of his income goes for this national tax, in addition to local and realty taxes and the usual living expenses. This tax burden has gradually begun to tell even upon the most enduring British morale.

What is the general opinion of the recent Socialist government and its activities? Obviously, this is a sensitive subject and, whichever view is given, it will probably elicit some protestation from the opposition, notwithstanding the results of the just concluded election. However, an impersonal survey discloses the following which is offered free of any political implications. At first the Socialist theories received the more or less universal support of

the people. The devastating effects of World War II, depletion of national resources and of human reserve, inclined the masses of people to figuratively grasp at straws. There were many who had held the previous party as being responsible for diplomatic blunders which, in their opinion, precipitated England into the holocaust. Regardless of how exaggerated such opinions may have been, they constituted a strong factor in causing many to favor a change in administration and the eventual adoption of the Socialist theories. The desire was for a change that might bring favorable results, a means of security perhaps. Any change was welcome.

The Socialist government provided the laboring classes—those in the lower economic categories—with an immediately improved status. Most noticeable, it is said, was the increase of employment made possible by government direction and management of many industries. These industries were said to be *nationalized* in the interest of the populace as a whole. The laboring class enjoyed many more benefits, as a result of a patronizing government, than they could have, as individuals, procured from their separate incomes. These people, speaking generally, became enthusiastic over the transition in their way of living. Such immediate benefits caused this class to exercise their balance of power by approval of the Socialists at the polls.

The middle and upper classes mostly considered that they have been too severely penalized for the advancement of the laboring masses. Most of the advantages that this lower economic group are now enjoying, the middle and upper classes have long been able to procure, such as medical aid, hospitalization, eye care, and the like. These persons felt that, for their financial sacrifices which were becoming increasingly heavy, they should enjoy some benefits they did not have previously. Instead, their standard of living steadily became lower. Taxation prevented the enjoyment of many of the previous comforts or minor luxuries. Most of these the intelligent Briton was willing to forego if it would guarantee the rehabilitation of his nation—as he was assured it would. As time passed, the

recovery of his country economically was still in doubt, but his personal welfare, his future economic security, was jeopardized. He was, of course, guaranteed certain pensions or old-age allowances by the government, but his ability to amass substantial—or even meagre—savings became more and more remote. Clever investments or business acumen could no longer mean the attainment of personal wealth; taxation was slowly making this an impossibility.

To fulfill its avowed purpose of nationalization, one major industry after another (once operated successfully as a private enterprise) was now taken over by the government—by and for the people. The people were to benefit. It was to take out of the control of a few those essential industries upon which the welfare of the people depended. In theory this would stop the exploitation of the populace and, as well, render them greater service at substantial savings. These “government industries,” as they now were, created more employment, but such expansion only meant, it has been declared, additional taxation to the individual. Several million persons were paying in taxes from one pocket so as to be able to put a pay check in the other. However, other millions, the middle and upper classes, protested that they were paying for such jobs with no improved service or reduced prices as a consideration to them.

Technical Inefficiency

One of the most severe criticisms of the nationalization of the great industries was the resultant *inefficiency*. This is partly due to inexperienced direction, it has been alleged, and certain psychological factors as well. Under government directive, the executives placed in key positions in these major industries were often men who were unqualified for their special position. They were intelligent and with unquestioned integrity, but often they were lacking in the necessary technical experience needed. In some instances, the executives in these lead positions were said to be men who were strictly political appointees, their positions being a kind of compensation for their allegiance and service to the party.

As a consequence of such misman-



agement, inefficiency is said to have crept in on a large scale. Costly delays prevented prices and service from continuing on the same standards as before. Badly needed production, to recapture markets lost during the war and to recoup export trade, fell off to a high degree. It is stated that the initiative of the worker, in many instances, was lowered. *His employer was now the government.* He felt more remote from this employer than he did, for example, from the former mill owner. Ambition was lessened because no one could hope to achieve substantial profits in organizing an independent competitive business. The individual's job was, of course, more or less assured regardless of the effort put forth. The welfare arrangements of the state would meet his needs without his seeking to build personal resources for emergencies.

The critics readily admit that many labored just as faithfully under the new system as under the old, but it was to be expected that still others in large number did react adversely to these factors. They point out the example of coal production. For centuries England had led the world in coal production. Even in recent times she had remained as one of the largest exporters of coal. Since the nationalization of the industry, she has not been able to meet her own demands, a circumstance that appalls the thinking British populace. At first this reduction in coal for the home market was attributed to increased exportation so as to produce a favorable balance of exchange. However, it has since been pointed out that the real reason is reduced production. What has been declared by many Britons as an economic scandal, is the contemplated purchase of coal from the United States so as to meet her own domestic demands.

Lack of fuel in midwinter has had a chilling effect upon public morale. Many public buildings, as well as homes, are thus inadequately heated in severe cold weather. Electric power, mostly produced from steam generators using coal, is periodically reduced, meaning darkened homes and a slowdown of manufacturing generally. This power shortage affects transportation as well. The sudden cut-offs have

proved disastrous at times in the damage and loss they have caused.

Everyday Essentials

There is a noticeable increase of foods, as vegetables and fruits, since 1946—in fact, even since a year ago. Meat, however, remains the essential food that is still discouragingly rationed in small quantities. Though food is more plentiful at the markets, England, like most of the world, has experienced severe inflation of prices. As a result, much food now available and needed by the Britons, who have been so long underfed, exists in copious quantity outside their economic range. Food in the restaurants is still served in small quantities as compared with the United States, Canada, France, or the Scandinavian countries. The Britons make no complaint about this. They have been so accustomed to it for years that perhaps generous portions are forgotten. Further, many are not aware of the relative plenitude of food in most of the countries on the continent.

The acceptance of these trying conditions has proved the sterling self-control and self-sacrifice of the British to attain an end. It is dubious if the American people would endure such sacrifice for so long, on promise and theory, with so little outer evidence of dissatisfaction. The docility the British display, as when being obliged to stand in line for minutes or hours to get what are commonplace articles elsewhere, is amazing. The spirit of rebellion stirs slowly in the British breast.

The once famous British bargains in clothes, particularly for the Americans, are now indeed few. British quality and workmanship in textiles, for example, are still superb, but prices have proportionately increased even higher than in America. Shoes of good quality cost about the same as in New York City or so little less that it does not pay the American to go to the inconvenience of taking them home in his luggage or shipping them separately. Unfortunate it is that many of the young people in Britain today, who were children of five or six in 1939, have never known better times, that is, times of relative abundance and freedom from economic and political turmoil. To these teenagers, the present

state of affairs is *normal*. All else to them is mere hearsay from their elders.

The devaluation of the British pound shocked the world. It was a drastic step taken to build up a growing shortage of dollars which were necessary to buy, from dollar countries like the United States and Canada, food and materials greatly needed. The theory was that, in reducing the pound sterling, it would cause British products to sell more cheaply in foreign markets. In other words, the United States dollar could buy more British goods in competition with American goods.

Since great sacrifices were already being made to increase exports with this purpose in mind and at the expense of products needed domestically, this additional sacrifice seemed reasonable. However, American manufacturers, through political measures and against the wishes of the United States government, forced through the legislature higher tariffs on many, if not all, of such British exports. These tariffs more than offset the favorable reductions of the pound sterling. This condition economically blocked British goods on the United States market. In defense of the United States government, it must be said that it deplored the increased tariffs for it was deemed advisable that England regain her economy for world security, as one of the great democracies, even at the hurt of some American products.

British banking was once the model of the world. Its financial institutions were very stable. During the great depression of the 30's, there were no vast failures of banks in England as in the United States. This was due to better national regulation and, principally,

the traditional conservatism of the British financial institutions themselves. Now, these British banks look upon their future with trepidation. Savings account interest has sunk to a low of one-half of one percent. This follows from the inability to substantially increase the savings deposits and to increase earnings of interest on loans and investments. The bank officials lay their plight to "government competition." One who was very much incensed stated that the numerous government co-operative enterprises, which produce or sell goods, are mainly responsible. The public, he states, is encouraged to invest in these government co-operatives and, since they sell merchandise which brings profits of fifteen to twenty percent, the government is in position to pay a greater interest to the investor than can the banks. Many depositors are thus encouraged to withdraw their savings and to invest in the "co-ops."

This same bank executive pointed out that the investors unfortunately only think of the increased interest they will receive. They do not realize that *they are paying part of their own interest* by heavier taxation which often subsidizes these co-operative ventures. Further, he emphasized, if the much desired change of government materializes (which it now has), many or most of these co-operative ventures will eventually be disorganized by a conservative government. What happens then, the banks ask, to the capital of the person who invested in the co-operatives so as to get a slightly higher rate of interest?

(To be continued)

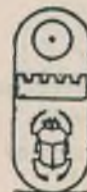


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Decline and Fall of Democracy

By LAWRENCE H. EWELS, F.R.C.

Master, Francis Bacon Chapter, London



DEMOCRACY, meaning literally "people's government," is an elastic term. As one of our modern philosophers would say, "It all depends on what you mean by 'people'!" The democratic ideal may be traced back to ancient Greece, vide Plato, but in those days the people elected to govern did not represent the thousands of slave-servants who had no means of redress beyond their owners. Across the centuries has come a heritage of ideals and experiences which has now evolved into an Age of the Common Man, called by some the Aquarian Age; by others, Democracy or Commonwealth.

Every cause has its effect and every privilege carries its need for responsibility. Those who aspire to leadership may be prompted by either personal ambition or the less personal inner inspiration of the reformer. In both cases a feeling of dissatisfaction with existing conditions will provide a starting point for a new endeavour. Once the forces of discontent are stirred into action, however, to direct them into channels to build up or break down becomes a serious responsibility for the leaders. Many a leader has convinced himself, and others, that much destruction was justified in creating a new order. Consequently, as long as such a leader kept the forces around him in sufficient harmony he held sway, but when the

Law of Cause and Effect turned a full cycle, his destructive climb was ended with an equally destructive fall.

Three Barriers

From many such experiments through the long history of the nations, man has reached the stage of talking things over and electing representatives from among his own fellows. The first great barrier to be surmounted during this process was superstition arising from narrow forms of religion. Today, few governments require their ministers to be exponents of any particular sect. Instead, the essence of religion is active under the banner of integrity, leaving formalism open to those who still desire it. The people's leader today must mean what he says or he will soon lose the support of his electors. This is the first victory for "democracy" and underlines its co-partner "responsibility."

The second great barrier to the Age of the Common Man was colour or race. Soon after the crusades and the tortures of the "heretics" came the enslavement of the coloured people, since their backwardness in civilization made them easy to subjugate. The racial question (brought to a climax in the second World War), in keeping with the new age, is too unstable to maintain except in a few anachronistic states in the West.

The third and perhaps the last great barrier to "People's Government" is

that of "class." Here we have the most insidious problem of all. If democracy crumbles, the cancer will be found in a reappearance of class distinction in some other form. This aspect is one which requires a greater measure of responsibility and integrity than any other.

In the Middle Ages men and women of various races would recognize responsibility to their social equals as being more important than responsibility to fellow countrymen of lower birth. Developments in civilization, especially the Industrial Revolution, narrowed the gaps between classes and intensified nationalism. If, however, the Age of the Common Man is to overcome nationalism and to establish World Welfare, great vigilance will be needed to prevent a restratification of the peoples into new classes. In plain words, modern times are replacing the "social set" by the "closed shop"! This is merely exchanging one form of evil for another. The negative, limiting factor of class privilege may have had its purpose in the past, but today the RESPONSIBILITY FOR DEMOCRACY MUST LIE WITH EVERY INDIVIDUAL CITIZEN.

Communism or Conscience?

As an example of how apathy on the part of the ordinary man can amount to sheer lack of responsibility, I am going to cite two methods used by Communists to gain control of Trade Unions by purely "democratic" methods. One way of having a communist candidate in a Union elected to office by a large majority is effected as follows: the communists propose several noncommunist candidates in addition to the existing one who alone might easily win the ballot. They then work up enthusiasm for these various noncommunist candidates among workers who are believed to be anticommunist. Consequently the anti-

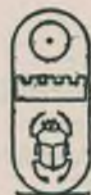
communist group is misled into splitting its vote and the communists romp home with a clear majority for their own candidate. They, of course, vote by dictates of party policy and not of personal conscience—acting for their own "class"!

The other method is equally simple and just as effective. When local or branch meetings of Trade Union members are called, the apathy or lack of responsibility of noncommunists is exploited to the full. Whenever an item on the agenda is of no interest to communist members, they keep the topic under discussion as long as possible by rising to speak one after another. By this means very few items are covered in the first two hours of the meeting and soon afterwards those who are not present for political purposes begin to leave the meeting. They feel thoroughly bored and think that nothing is to be gained by staying late. Naturally as soon as the number of members has fallen sufficiently, the communists press their resolutions to the vote, and acting en-bloc have no difficulty in carrying out their policies!

From these cases and many others, we see quite clearly that if Democracy is to survive the trials brought to bear on it by those with ulterior motives, every citizen must regard himself as responsible for ensuring that collective bargaining, which is so essential in the intricate problem of living together, is not made the tool of the enemies of Democracy. The Age of the Common Man means that everyone who shares the benefits of living in a land free from political or religious persecution is duty-bound to contribute his efforts to the preservation of the advantages gained. To expect a fair return for a fair day's work is also a privilege of this Age, but to expect more or to give less will sow the seeds of the decline and fall of democracy.



Man is a dependent element of Nature, but independent as to his conception of her. His freedom, thus, lies solely in the view he chooses to take of this relationship.—VALIDIVAR



On Less Strenuous Living

By WILLIAM ANDSON McDOWALL,
a Practicing Physician in Scotland

ATTEMPTS to force humanity inside the framework of a doctrinaire theory are responsible for much overstrenuous living and are doing a vast deal of harm. Operatives are inclined to put less quality into their work in order to increase quantity. Under this system the craftsman loses pride in his craft, and the article or product may soon need to be scrapped. The neglect of the element of quality can quite seriously hurt the individual concerned. But it need not hurt him if he himself is conscious of the lack of quality. An intense economic struggle can seriously interfere with normal function and should be neutralized, if possible, by active measures to relieve the intensity.

The late J. Pierpont Morgan, world-known financier, asserted with some show of reason that he could do a year's work in nine months, but he could not do it in a twelvemonth. What he wanted to convey was that he could overtake more sound business in that period with three months' holiday during the remainder of the year than he could during a working year of twelve months. This is readily understood, for during the three months' holiday—which he usually spent in Europe or the Near East—he had time not only to recuperate his tired faculties, but to assimilate and master business problems. And this was how that great wizard of finance rose to such pre-eminence in his day. He thoroughly understood the value of rest and built for himself a wise pattern of living through profitable recreation.

People with big chests must have lots of fresh air circulating through the lungs. A sedentary occupation or constant stooping at a desk or a table very seriously interferes with respiration. Thus the lungs may become atrophied,



the circulation may become defective, the digestion may deteriorate, and the entire musculature may become flabby and weak; the back may be affected, from the too strenuous application to business affairs in the office. In the fierce struggle for a living which goes on in many countries, in the old

and new worlds, there is little time for weary man to sit down and consider ways and means to ensure a balanced metabolism. Yet it is true today that no one can carry on business with safety, unless he is balancing anabolism against katabolism and ensuring for himself physiological harmony and justice.

Yet strenuous living can be a very good thing. This however is only true when the food and drink is ample and well-balanced. In some quarters there is an ill-informed belief that it is a fine thing to leave the table with an appetite. On certain rare occasions or for very special purposes it may be so, but in general it is wisdom to eat a hearty meal at regular intervals, and to refrain from eating between meals. Food and drink should be nourishing and highly palatable. Drink—excluding water—whether alcoholic or nonalcoholic, should be consumed with reasonableness.

Occasional or fairly frequent rests can relieve tension and do much to maintain balance and harmony in a life that would otherwise be much too strenuous. It is a good plan, if the opportunity occurs, to leave the office and have a brisk walk in a public park or to saunter round a private garden; even to sit quietly among the grass and the buttercups for six or seven minutes will soothe the nerves during strenuous intellectual work.

By adopting this plan, many, who

are dragging out wearisome, strenuous lives, may find relief and heartsease: and so become heart-whole and soul-free. If a man wakes up in the morning with the conviction that the day is his, he is in a much more cheerful frame of mind than his fellow who is soberly convinced that he belongs to the day.

The question of *too* strenuous living is related chiefly to life and business in an office; to a less extent it is a malaise of shop and factory: and this malaise is closely bound up with another problem—the question of how and how quickly to make the freest and best possible use of one's leisure hours. To most the word *leisure* calls up the idea of rest and recreation. City men, especially young men, who have been leading rather sedentary lives, are prone to overexert themselves while on holiday in the country. They may then find that they arrive back home from their holiday jaded and tired.

Leisure and Recreation

It is often possible, in truth, to create leisure time. A little speed, sometimes, where speed is not out-of-place, economy of spending without any stinting, economy of effort, especial care in the selection of reading material and times, earlier rising, and an earlier hour for retiring at night, will create quite amazing opportunities for leisure and profitable, healthy recreation. All these desiderata will often free the individual from intense economic struggle and relieve arterial tension. By means of simple good dishes and healthy outdoor recreation the waistline can be admirably controlled. Water should be taken in copious draughts at some period of the day, preferably early, and the blood thoroughly oxygenated with vigorous exercise. Most of these measures will occur to the natural man who has not forgotten that he owes it to himself to keep healthy.

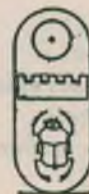
It goes without saying that individual health is to a great extent a private and personal matter. The young receive guidance in how to develop into healthy manhood and womanhood, and the old folks enjoy peace—and none more so than they do.

Recreation of course means much to the professional or business man or

woman and for each one of us it has a different meaning. It may mean sport, it may mean games, or it may mean art. It may mean gardening; and, after the garden begins to produce food, visits to the grocer and the greengrocer and fruiterer will be much less urgent. The person who can both produce and garner his own food has attained. With home-grown produce the question of alimentation, or nourishment, is greatly simplified, and the table laid with good food. The sight and the aroma of vegetables and flowers and fruit creates soul harmony and slows down the pace. Painting and especially art can release all sorts of tensions. Walking on the hills—and this includes golf—is a powerful aid to digestion and muscular development, and trains the vision to its highest powers. The greens and browns and yellows and purples and greys, and the blue of the sky with the fleeting clouds, bring back the world of sense and recall to our minds the deeper world of thought. The business world seems far away and the climber feels himself withdrawn into the Eternal.

The happy man will find in sport and recreation a means of slowing down the pace and of mastering his environment. By following his own hobby he will often discover a clue to the solution of difficulties, and will discover a new universe opening before him. His spirit is enriched by this new experience and his worries he can discard like an old cloak. An occasional dip in the river can do much to break up pent-up emotions and to restore the swimmer to normal. For some forms of sport, golf, climbing, swimming, fishing, and cycling, especially for the latter, some training is necessary. It takes rather more than a year to get fit for cycling in mixed country. The ankles must be suppled and the leg muscles trained to economic effort. Overaddiction to pleasure may be a source of physical weakness, as it may be a source of strength if wisely enjoyed.

The whole art of living is worthy of study and will amply repay the earnest, sober-minded, seeker after Truth. The Spaniards have a saying, *Quien en un ano, quiere ser rico, al medio le ahorcan*. "He who wants to grow rich in a year will be hanged in six months." This



is rough justice. It is much that kind of justice which overtakes many who try to get rich quickly. The high tension living overtakes their energies and they suffer grievously in body and mind. Yet a little spirited and scientific research by the person concerned, into ways and means of commanding leisure, in a too strenuous application to business, study, or professional duties, will frequently save the situation. After all, the lessons of experience are personal experiences, the true nature of which cannot easily be imparted to others.

Our Age of Hurry

Much less strenuous living on the part of many would greatly delay the onset of senescence; it would enrich and sweeten the mature and preserve and fortify the aged. The study of languages can have a stimulating effect on an intellect that is weary with routine, and practically everyone can indulge the wish to study languages—ad lib. Nervous people may greatly benefit from the study of the sciences, and people whose occupation takes them a great deal into the open air will find pleasure and relaxation in music or books, the drama, or some quiet indoor game. These are means of attaining to balanced living.

Deportment is a great aid to dignity and dignity is a great asset in achievement. Moreover, he who carries himself with dignity will not easily lend himself to a policy of high pressure living. War wears down the self-respect of nations and of peoples—modern war. Men forget their skills, or miss the opportunity to learn a vocation at the best and happiest time, and after their period of military service they may find themselves ill-equipped indeed for the battle of life. It is often necessary for them to make up for lost time, with the inevitable tendency to too strenuous living. The urge to get money and to spend money is always with us. The successful craftsman—in spite of quick

easy courses—does not learn his business in a month.

The practice of taking one day in seven as a day of rest is physiological justice. It gives rest to body and soul. The return to routine on Monday morning becomes a pleasure, for those who are happily placed in their environment. A new stimulus has been added to the motive for creative work. The wise man when he retires at night will spend a few minutes in forethought, agitating his mind about the difficulties ahead. This exercise settles the spirit for rest. He may even, if it occurs to him, follow the Pythagoreans, in going over the day's activities in his mind, from the time of getting out of bed—and thus strengthen the memory.

In this age of hurry the whole question of self-respect requires constant probing. The paternalistic legislation which belittles the dignity of the human individual requires excision. Initiative and dignity show at their best when allowed parallel and free expression. Healthy physical exercises and clean sport stimulate initiative, store up health, and enhance the dignity of the human spirit. A man who has not engaged in healthy outdoor amusement is ill-fitted to govern a nation. Automobiles and expensive dress do not fix a pattern for self-respect. The true art of living is to exert oneself in all fields of endeavour, to the limit, without incurring fatigue or loss of self-respect. To be conscious of fatigue is to measure one's strength, and to prevent its onset is to do better.

After the fire and fury of war, the whole habitable world is in need of rehabilitation, of a reassessment of human values, of a reintegration of the personal point of view, of a new approach to the vexed question of environment. The application of some of these arguments, indeed of them all, will loosen and dissolve the extreme intensity of modern living.



***The
Rosicrucian
Digest
December
1951***

The kindly word that falls today, may bear its fruit tomorrow.

—GANDHI



The Mystical Way of Life

By RALPH M. LEWIS, F. R. C.

LESSON TWO



SINCE mysticism is halfway between religion and philosophy, it is not devoid of logic; it is not devoid of rationalism; it is not devoid of good common sense in presenting its principles. The mystic who cannot explain his views of what he seeks is not a true mystic. He may not be able to explain his experiences because they are personal, but at least he may be able to justify his way of living, or he is not truly a mystic.

The Neoplatonic mystics and their school, which was foremost in explaining their principles in an intelligent and inspiring way, were worthy of philosophy. They held that unless a thing be *one*, it cannot be. If a thing has no continuous quality, it has no unity. In other words, a thing is recognized by us to have unity and to be one, if its qualities have sameness throughout; otherwise, it appears as a collection of things. The Neoplatonists also held that the sum of things is not the beginning; that is, the aggregate of all of the separate parts of our world does not constitute the beginning. Rather, out of the beginning, as a state of *oneness* or unity came the sum of things. They continue further, that if beginning was the sum, the grand total of all of the things which we experience, then beginning would be multiplicity, instead of being the source out of which multiplicity comes. These mystic philosophers further held

that the principle of generation is always simpler than that which it generates. The many must come from the *one*, not the one from the many.

To the mystic, the Absolute, or the Cosmic, if you will, is inscrutable because it cannot be known in detail, for there is no detail to it. The mystic experiences the Cosmic only as an ecstasy, a sublime pleasure, a pleasure that cannot be related to any of our senses, or to any particular state of consciousness; it is just a harmony. Like true beauty, it cannot be related in words. It is an intimate experience. Again, these mystics have something that sets them off from the religionist, or theist. The mystic just wants to experience God, for in that experience, in that attunement he finds all things, knows all things, and is happy therein. Another Sufi mystic has said: "A mystic is pleased with all that God does, so that God may be pleased with all that he does."

To the true mystic, the physical man and mortal existence are not an illusion, they are not a fallen estate. They also are not a corruption of the Divine. To the mystic, the body of man, the physical substance, has as much reality as anything which man conceives as Divine. If there are illusions which man has, they exist in man's inability to properly understand the relationships of those apparent separate things—*body, soul, mind and matter*. The candle, the flame, the light, all of these compose one unity. The light is not possible without the flame. The flame is not possible without the candle. It is



only if we concentrate on any one of the three alone that it appears to be separate and to be the most important.

To the Brahman, the body and the soul, which to us seem so separate, so apart, so distinct in their nature, are but phenomenal manifestations of the one great or higher self, the universal soul, the Cosmic. When we see a shadow, we know that there must be a light by which the shadow is made possible. Therefore, when we experience the body, no matter how separate it may be, let us realize that the body exists only by virtue of the fact that there must be a Cosmic soul to which it is related.

Polarities

To the Rosicrucian, the body is one of an intimate number of attributes of the Cosmic, many of which attributes he can discern, many more of which he will never be able to know objectively. All of these attributes, Rosicrucians say, fall into two categories. We call these categories *polarities*. The two polarities are in oscillation, a continuous flux between *simplicity* on the one extreme and *complexity* on the other. Simplicity is the oneness which we call *positive action*. Complexity, on the other hand, is diversity, the various forms and separateness of qualities and conditions which things seem to have. It is the negative polarity.

Man, the human, is a composite of both polarities, of simplicity and of complexity. In essence, man, of course, is the *positive oneness* of the nature of the Cosmic. Man is negative, however, in his physical expression of the Cosmic, in that separateness which things seem to have to his objective consciousness. To the mystic, the consciousness is like a lens used for optical purposes. The more perfect the lens is ground, the more capable it is for either collecting or projecting light. To the mystic, God or the Cosmic is like the sun, in that it is a great source of light, of the Greater Light, of knowledge and illumination. Therefore, the more we develop the consciousness, just like grinding and shaping a lens, the more of the light of God and the Cosmic do we attract to ourselves.

As we develop the consciousness, we like a lens are capable of collecting from infinity mystical light that otherwise would be beyond mortal discern-

ment. When we develop our consciousness, we are much like an astronomer who increases the focal length of his lens so that he can reach out beyond the universe—beyond the Milky Way or the stellar universe, far out to the distant island universes, the spiral nebulae thousands and thousands of light-years from the universe—and thus expand his universe.

Thomas of Marga, Nestorian and ninth century mystic, said: "In the heart, in the consciousness, there exists a glorious, intelligent mirror. Whosoever cleans that mirror of imperfect thought restores its nature and is able thereby to see the nature of all creation."

The true mystic is a resourceful individual. He is practical minded. He wants to use that which he has gleaned from his experiences. He wants to acquire more. He is not content to wait for a Cosmic power to descend upon his shoulders like a mantle. He is not like the theist who waits to be chosen by God. The mystic desires to develop the mirror of his own consciousness and this to him is a personal attainment and achievement. A Christian mystic has said: "As man moves toward the Divine, the Divine moves toward him." The more man seeks God, the Cosmic, the more he places himself in the position to receive more of that which he desires.

Purification not Self-mortification

Purgation, or self-purification, the early mystics always held to be the first step in the technique of the mystical way of life. To them, purification meant renouncing what they felt and what they believed to be evil. This evil to them was filth of body and filth of mind. To still other mystics, this renunciation, this purification meant a separation from the things of distraction, from the things which prevent one's entering into a state of equanimity.

A word of warning must be spoken. There is also a false kind of purification which has always been held out to those who sought the mystical way. This is known as *asceticism*. It consists of self-mortification and the attempt to renounce the world and the things of the world. It is, frankly, an escape from the challenges of our own

existence. A man who is undefeated only because he has never been in conquest is thus untried.

The Rosicrucian mystic is not one who practices self-abnegation, or the negation of his own powers, or the avoidance of the things of life. The Rosicrucian mystic does not deny the importance of the world. He accepts it as a condition, a manifestation related to himself. The Rosicrucian mystic relegates the world to its proper place in the Cosmic order and scheme of things. He becomes a master by the conquest of his nature and of the world in which he resides, not by a retreat from the conditions which exist therein.

One of the important arts of the technique of the mystical way of life is *meditation*. It is important in this connection, that first a distinction be made between concentration and meditation. There are many superficial students who confuse the two and freely interchange them. As a result they are neither successful with one nor the other. One cannot think that the right and the left are the same direction, and yet go the proper way. Psychologically, concentration is the focalizing of the powers of our mind and the sensitivity of our consciousness upon impressions which come to us in a distinct way. Objectively, we are continually allowing our consciousness to vacillate from the impressions and experiences of one sense or another each minute of the day. In other words, we are continually either looking or listening or smelling, and so on. Sometimes we believe we are doing several, or all of these things at one time. This is due to our ability to quickly vacillate from one series of impressions to another.

In concentration upon something objectively, we are exposing but half of ourselves, half of the consciousness of which we are capable. We are only letting ourselves be actuated by a portion of that which can move our being. In meditation the method is different. We start with a definite idea, something about which we want more illumination. The consciousness is not directed into one channel alone to attain that illumination. In meditation we do not just look or just listen. In fact, in meditation we remain passive and we allow all of the inner and outer

impressions to collect in our consciousness and to enlarge the idea which we have.

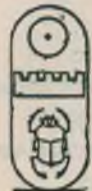
Meditation is a great deal like entering a large assembly hall. We enter for the purpose of witnessing some performance which is to occur there. There are many doors leading to the stage or platform in that assembly hall. The performers may enter through one or they may enter through another of the doors in the assembly hall. We do not know through which one they will make their appearance. Therefore, we do not concentrate upon any single door. We remain relaxed and wait for them to make their appearance so that we may witness with understanding that which occurs. These doors leading into the assembly hall we may call the doors of memory, of objective experience, of intuition, and of Cosmic Consciousness. Meditation, we repeat, is a *passive, receptive state*, contra to the dynamic state of concentration, where we are reaching out through one channel trying to bring something to ourselves.

Meditation is also a state of meditation, or of changing and evaluating. In meditation, we reconcile, to a point of common understanding, all of the impressions which we receive—those which have been stored in our memory through objective experience, as well as those which come to us subjectively or psychically. We neither reject any nor do we particularly prefer any, as against others which might be equally as valuable.

The Breath and the Silence

The best physical state for meditation is when one feels comfortable, whether in a seated posture or a recumbent one. Adopting of a suitable position to keep the body relaxed is very important, because as one mystic has said, "if the body is restless then the mind is unsteady." Respiration helps to control the mind in meditation. We should begin by breathing as deeply as possible, so long as it is not uncomfortable to us, and retaining the breath as long as no discomfort is experienced, and then slowly exhaling until we have established a rhythm of this kind of breathing. This, then, puts us in attunement with the greater har-

(Continued on Page 475)





Consistency

By RODMAN R. CLAYSON, Grand Master



THE quality of consistency in a human being is like a rare jewel. It is seemingly acquired with more difficulty than any other human characteristic. Admittedly, it is not easy to be consistent at all times in this world of change. Consistency stems from sincerity and the adherence to one's highest ideals. The greater the degree of interest and enthusiasm in one's endeavors and desire for attainment, the greater the degree of consistency.

One who is consistent in his beliefs, his actions, and his speech, wins the highest respect of his friends. The consistent person is brave and courageous. His attitude of altruism and willing service in behalf of humanity is often questioned by those not having such virtue. Human nature is inclined to be doubtful of the superior qualities of goodness possessed by any person, but consistency wins respect, and the doubters are forced to change their opinions when they see the results obtained through the practice of consistency in purpose and endeavor.

Consistency is stable and constant. This can be practiced in social affairs as well as in one's personal, intimate life, and also in one's spiritual endeavors and philosophical convictions. Whether one is right or wrong in his beliefs according to the viewpoint of neighbors, he will gain their respect if he is consistent. To bring consistency into one's life, it is necessary to adopt a definite code of living, and live by

that code faithfully. We must be consistent in our beliefs and endeavor to make them of value to us. The principles constituting our moral, religious, and philosophical beliefs can serve us only when we are convinced of their worth and applicability.

We cannot entirely maintain respect for those whose opinions are fluctuating, changeable, insincere, and unadaptable to the passing situations of life. The consistent man, or woman, lives an honorable upright life. He appreciates honor. He worships truth and attains great heights. He is not indifferent to the sorrows, griefs, pains, trials, and tribulations of life, but he knows how to keep himself free from being enslaved by them.

Greater Goals

As one brings consistency into his life, he experiences a growing sense of security, and this is accompanied by a lessening of fear and hesitancy. There is also improvement in health, for the practice of consistency affects every phase of life. The consistent person does not consider himself better than anyone else. He feels that perhaps he is a little more fortunate than his fellow men, because he is practicing a superior system of living. But he desires to help others experience the same good fortune and contentment which he has found.

One becomes consistent through thought, contemplation, meditation, and the intent or desire to improve the qualities within himself. He learns that

he advances in life in accordance with his personal ideals, actions, and endeavors. He seeks every opportunity to study and improve himself and to associate himself with those who are striving for greater goals and a better understanding of life.

Spiritual Values

Consistent men and women regard their virtue conscientiously, and hold consistency as one of the most important, serious, vital, and helpful assets. Such a person has human understanding. He contributes to the needs of humanity. He reflects to others inspiration, consolation, strength of mind, and the desire to achieve greater accomplishments, and higher ideals. The consistent person never deceives nor deludes. He is never indefinite. *He is consistent.* He thus helps others to build hope, expectation, and aspiration. Through his own understanding he is able to help others gain greater understanding.

You will find consistency in the people among the nation's leaders, in the sphere of the creative arts, in the laboratories of physics and chemistry, in universities, in factories, and in workshops. The man on the street looks to the consistent person for guidance. He feels that such a person is courageous and has found the answers to life's problems and to a peaceful way of life.

Perhaps never before have so many people felt the need to break away from the bonds of tradition and mental slavery of past attitudes and ideas. The inspired, consistent man or woman is creating a new road upon which will be found better human relationships, a

road upon which a new and better life can be created. The key to the meaning of life is not found in escapism, in indolent thinking, or lackadaisical effort. It is found in living a definite code or philosophy of life. This requires infinite patience. In our progress we

find that spiritual values have a basic and fundamental part to play.

The pattern of life for the many, with its failures, misfortunes, sickness, social ills, and so on, has come about through inconsistency. The constancy of the ever-present divine immortal strength has been disregarded. These conditions, at least to some degree, can be overcome by adopting the habit of being consistent and adhering to one's ideals and beliefs, by keeping faith in one's self, and by eliminating intolerance and fear from the consciousness. To build a world of consistency, man must begin with himself. He, by nature, is pliable and adaptable. He who is consistent and steady in his faith becomes the king of the empire of his being. He who is consistent progresses along the road of life to the greater light of

wisdom and understanding.

Within man burns warmly the lamp of life, and the consistent person desires to add the light of his lamp to the greater universal light. This is very much in accord with the lines penned by Sir Thomas Browne who wrote: "Life is pure flame; and we live by an invisible sun within us." We all know how consistent is the constancy of light given off by a flame. Life is like a flame; and, symbolically, this flame burns within each of us as long as we draw the breath of life.



By Lester L. Libby, M.S., F.R.C.
Director, AMORC Technical Dept.

- Doctors at the University of Syracuse report effective treatment of poison ivy irritation by the use of zirconium, one of the metallic elements. When zirconium salts are added to urishiol, the poison of poison ivy, an inactive precipitate is formed, thus rendering the substance harmless. The ointment used in actual treatment is made from zirconium oxide, stearic acid, potassium hydroxide, glycerin, water and carbon dioxide, but the proportions were not reported.
- Recent experiments performed by scientists of the Eastman Kodak Company indicate that when psychologically pure red is viewed with one eye and psychologically pure green with the other, the resultant binocular fusion yields the sensation of white rather than the yellow which has been previously observed. Previous tests did not use pure red and green colors, with the result that the residual yellow was then obtained as a fusion product. These most recent results indicate that the three-component theory (red, green, and blue) of color vision may have to be discarded or modified in favor of a four-component theory which treats yellow as an additional primary color.



We all are a part of the great Cosmic scheme, with its stars, planets, and other celestial phenomena above, and the forces of nature on earth. Nature's forces function consistently; and just so can we govern our thoughts and actions. Through the light of understanding, knowledge, and wisdom, the consistent man, or woman, chooses his code of life with serious and deep consideration. He has learned that in directing the activities of his life, he must of his own volition choose his interests and objectives. He has learned that the idle thoughts which come to him are not important, but that those he chooses for his thinking are vital to his well-being. It is a profound truth that man finds exactly what he is looking for. If he is looking for the sordid things of life, he will surely find them. If it is trouble he is looking for, if faultfinding is the chosen pursuit, if flaws and faults are what he wants, he will find them.

One's personal interests and endeavors should be directed into constructive channels. One can be consistent in his everyday activities, from ordinary conversation to one's study activities, vocation, and hobbies, as is the scientist—for instance, the ornithologist who tramps through the green knee-high grass of the sparsely wooded hills to find the nesting places, feathers, and flight patterns of birds, and to listen to their calls. Not only does the ornithologist find these things, but in doing so he acquires a realization of the beauties of nature. He finds what he looks for because he goes where he knows the objective of his search can be found.

Three Questions

Man is a curious creature, in that he hesitates to be aroused from his lethargy. He is not anxious to be stirred from his old haunts and habits. He usually exists in a small world of his own making. Depending upon his point of view, man sees many things as he goes through life, and what he sees is what he is looking for.

Not long ago a prominent psychologist asked three simple questions of 100 people who came to him for counsel. The questions were: What do you expect from life? What do you hope to find in the world about you? Just what

is it you see in your friends? From the 100 people he received a wide variety of answers. Some of them had difficulty in understanding the questions; some had little interest in anything; many had a morbid outlook; and a very few revealed a sound sense of values. This last group exhibited aspiration toward higher ideals, and a sincere desire for greater knowledge and understanding. The result of the questioning was considered a clear example of a cross section of all people. It is unfortunate that the last group is so small. It indicates a definite need in the world for consistent living through a sound philosophy of life, and for the establishment of ideals.

In our inner light is reflected the ineffable splendor of the Infinite, for our inner light is a part of the Divine. The Divine Light within us permits a higher order of consciousness. It actualizes one's relationship with all humanity. In each individual, harmony should exist or be established between the outer self and the inner self. The outer self should be illumined by the light from within. Consistent endeavor is required to master this ideal condition.

Faith in ourselves and in our beliefs will cause us to live consistently, and in this way we can attune ourselves with the universal operation of Cosmic laws and bring a realization of calmness, joy, and peace profound. To be something more than we are now, and achieve the fullness and richness of life, requires constant effort. To be successful, old habits, old notions, old prejudices must be severed and new adjustments made. The successful person is one who has chosen a specific interest above all others, and devotes to it his energetic powers of heart and will, unifying himself with it, and resisting all opposition. He has one objective. He has a singleness of purpose and a resolute heart; and he asserts self-control.

In perfecting the virtue of consistency, one must use self-discipline, so that the foundation may be laid for a full and beautiful life. What we see in the world and in our friends about us is conditioned by the character of our mind. Progress toward the light of rare wisdom and knowledge forever

changes the proportions of the life we have known, giving it depth and height. When the personal activity of that which is finite gives way to the great and compelling action of the infinite, the way is prepared for further experiences of existence. The world of perception which is opened to us is not something simply to be perceived, but rather something to be lived in.

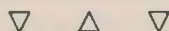
Living the common life aimlessly is inconsistent with the ideals of a real philosophy of life; and without ideals and worth-while objectives, indolence and disorder result. It is our duty to express the vision beautiful in all our actions. He who is consistent endeavors to bring into expression the fullness of his understanding of goodness. He lives a practical, worth-while life, the scope of which is limitless. His heart and mind work rhythmically in thought, sacrifice, loyalty, and faith.

The consistent person does his work well, no matter what it is. He fully assumes responsibility, and the benefits he has realized are reflected in his life. The consistent person does not go about with an air of piousness, nor does he endeavor to make affected impressions upon others.

That which is deepest in the heart

and mind of a person cannot but manifest. We all know that the cheerful person, the one who has faith, sincerity, kindness, tolerance, and who successfully masters the obstacles of life, is the one who inspires others. His contentment, understanding, and strength of character are reflected to them.

Make your life an example of consistent living. To do great things one must have great thoughts. A great thinker is always a humble being who helps to bring enlightenment to others. In your endeavors work conscientiously, so that the light burning within your being may radiate continuously from your self. Life will unfold for you like a fragrant rose if you establish a consistent plan. The unfoldment can be greatly enhanced by living in accord with a definite philosophy, or code of life. Ideals are not to be gazed upon as though they were formed of physical substance, but rather they are to be reacted to, lived with, lived in, and lived for, bringing growth and expansion to our personalities and more perfect harmony with the infinite order of things, until the warmth of the flame of Infinite Light is felt. It is then we know that consistency in our lives brings eternal rewards.



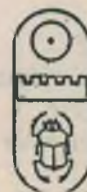
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Make *your* holiday greetings distinctively *different* from the conventional folders so generally despatched and so casually received. Make *your* cards arrest attention with their unusual color and design. Have them hold interest with their subtle conveyance of your *mystical* understanding of the Christ anniversary. We have designed a folder-card, rich in artistic execution, deeply effective in its inspirational phrasing. The folder, *with envelope to match*, is printed in several colors and carries the symbol of the Order in an unobtrusive and inconspicuous manner. Your *nonmember* friends will receive, not an advertisement, but a true Christmas greeting which they cannot help admire and remember. These folders come boxed at the special price of \$1.50 for 10 cards, or \$3.25 for 25. We pay shipping charges. *Order now* to take care of your last-minute requirements.

ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

THE CHRISTMAS IDEAL



Few people fail to feel the spirit of the Christmas Season. Some may say that this season is representative of an ideal that is overemphasized through commercialism, but most people who make such an observation do so with mental reservations. After all, Christmas is so instilled into our thinking that only a very callous person would fail to at least sense the glimmer of the idealism behind it.

The feelings that are impressed on our consciousness at this season are not necessarily those of a personal belief in any religious doctrine, but rather of a contagious effect produced by the repetition of the Christmas spirit which is instilled in our thinking through the familiar words of peace and good will.

This ideal of peace on earth, of good will pervading and directing the behavior of mankind, exists for the simple reason that man's thoughts are directed in this direction by suggestion. The power of thought operates as a tremendous factor among members of the human race. Even though we may shut our eyes and ears, as it were, to certain realities that contradict the existence of peace and good will, still their effectiveness is shown to the extent that outwardly, at least, many people at this time of year conduct themselves as if these ideals existed in reality. If it were only possible to provide an incentive that could make this idealistic concept continuous throughout the year and throughout man's thinking processes, we would have gone a long way of the distance necessary to make these ideals as effective in practice as

they are in mental concepts for a limited time.

Every child has probably expressed the wish that every day be Christmas. Adults forget this feeling, but it might be well if they thought of it occasionally and directed more effort toward the possible realization of this childish wish. If every day could be Christmas in the sense that every day would indicate that men were carrying out the ideals of Christmas, peace, and good will, then there would be a greater possibility of these principles to come to be practiced among men. So long as mankind sets aside certain days or certain seasons and modifies its behavior only under the pressure of the circumstances, the universality of these ideals will never be realized in practice.

Man finds satisfaction in the expression of the Christmas thoughts or he would not maintain them. After all, one's observance of the Christmas Season lies entirely within the realm of

personal choice. The attainment of man's hopes and desires is illustrated in the ideals of Christmas regardless of his basic philosophy or religion. He illustrates by his thought and action at this season the principle so well expressed in our booklet, *Liber 777*: "The way is through the divinity of your own soul." So it is that if man is to attain the actuality of his ideals, he will do so through that spark within him which is a part of the divine and which he will demonstrate not only within himself but in his external behavior.

What is infinite can grow to include all the infinite; what is finite returns to the finite. This means that the soul of man already associated with the infinite, with the divine, can expand itself to include more of divinity in all being; or, on the other hand, man can choose the finite phases of his life, place his hopes and aims on the material world which will, in turn, become again nothing but material and have no permanent eternal value.

TO PARENTS AND GUARDIANS

Children are not a problem to parents or guardians who devote time to attain knowledge of the simple principles of correct training. A child can furnish an interesting experience to parents who *understand* its mental and emotional tendencies. You can learn to direct the inner drives, and mold your child into a useful, happy individual. Whether or not your son or daughter becomes a well-adjusted person, skilled and capable in human affairs, depends upon YOU, for a child's impressions of the world he lives in and the people he must later deal with are determined by his early relationships with his parents and parent-substitutes.

The Child Culture Institute, directed by cultural advisors and child psychologists, can give you the latest information and best assistance for successful tutelage of children.

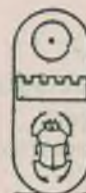
EXPECTANT PARENTS. There is a special course of instruction available to the expectant mother. Like the course offered to those who are already parents, it does not give medical or physiological advice, but confines itself to teaching, in easy-to-understand language, many *little-known facts* (such as those pertaining to prenatal influence and the mental and emotional well-being of the expectant mother) that are not readily available from other sources.

Write today for further information requesting the booklet *Child Culture*, which gives full details about the work of this Institute. Address:

CHILD CULTURE INSTITUTE

Rosicrucian Park

San Jose, California



'The Phoenix and Turtle'

By JOHN FAIRFAX

ONE of the most curious poems ever written is by William Shakespeare called "The Phoenix and Turtle." For over three centuries its significance has remained a complete mystery. Many an eager student has tried to unravel its meaning, and the great Emerson once suggested a prize for the best solution of its symbols. Some baffled authorities regard it as spurious, but this cannot be, for it was included in the first Folio of 1623 with all the acknowledged works. It can now be proved that this "poor rime" is the master key to those works—especially to the intriguing mystery of the sonnets.

Although lacking the Shakespearean hallmark of beauty, this brief poem can assuredly be termed miraculous—its every word vibrant with life. Its purpose is wholly mystical and its revelation was predetermined. Moreover, it is a Rosicrucian document, telling of a ceremony that was performed in the presence of the secret brotherhood in the year 1601. The Order had been activated some twenty years earlier. In our investigation we learn that this ceremony, this act of self-sacrifice and requiem, was first performed over 5000 years before in the temple of the Sphinx, and that at wide intervals of time, these rites were familiar to secret brotherhoods from Gizeh to Amesbury, from China to Peru. The poem is in direct lineage to the mystical writings of ancient Egypt, Greece, and Palestine, their myths and legends, all of which had one common origin and purpose.

In "The Phoenix and Turtle" are seven bird symbols. Each of them enshrines an important secret, six of which relate to the poet's inspiring life, his frustrations, triumphs, and tragedies, while the seventh relates to his mission. For the sake of lucidity I shall



confine my words to the explanation of one bird symbol only—namely, the Phoenix. It is by far the most important.

To begin with a generally accepted definition of the word, the Universal English Dictionary states: "The Phoenix is a fabulous bird of brilliant plumage, supposed to have lived in the Arabian desert in cycles of 500 years.

At the end of each cycle it burned itself on a funeral pyre and rose again from its own ashes with renewed youth and beauty."

This may be a figment of some ancient poet's imagination, but it is a perfect symbol enfolding a perfect truth—that at wide intervals of time a master teacher appears with spiritual gifts, to recast laws according to needs and always with the comforting assurance of the Creator's love. Ever the same eternal spirit, he assumes mortality, experiences the joys and sorrows natural to man, and suffers death. The feet of the highly illuminated craftsman have hallowed the four corners of the earth from before the days of the Great Pyramid and after the appearance of Jesus.

Premature Secret

The incarnated one who lived under the name of William Shakespeare could not proclaim his mission openly as other master teachers had done, because of the hopelessly degenerate state of religion and for reasons of state: he would not have survived three hours. Instead, he adapted himself to the environment in which he was compelled to live, and concealed his true message in his voluminous works to be sought and found by an enlightened posterity. Had the Poet's secret been prematurely disclosed, England would have been turned into a blood bath once again,

so zealous were Christians to proclaim the message of Christ's love.

No more courageous act has ever been recorded than this one of Shakespeare's, in openly publishing "The Phoenix and Turtle" in 1601. Considering the appalling legacy of hate which Elizabeth inherited with the crown, she governed wisely if sternly and held the scales evenly between the contending forces of religion, but it was only a truce. Moreover, in those despotic days the queen ruled by divine right, and woe betide any bold spirit who dared to criticize either her majesty or her courtiers by name. To be frank was to be dead. In our interpretation a consideration of the historical background cannot be wholly excluded.

The poet whom we revere by the name of William Shakespeare is represented by the "Phoenix." The Phoenix has always been a mask or symbol of a master teacher. The "chaste wings" literally enfold the select brotherhood of the Rosicrosse. We are introduced to them in the first verse when he calls them together to witness the act of self-immolation:

Let the bird of loudest lay (Phoenix)

On the sole Arabian tree (The Tree of Life)

*Herald sad and trumpet be
To whose sound chaste wings obey.*

As previously stated, each bird symbol is the key to a secret. If we realize that these somewhat ill-assorted birds are nothing but masks to hide the identity of certain contemporary notables, the task of interpretation will be greatly simplified. The substitution of masks for faces was very popular in Queen Elizabeth's time. Edmund Spenser confessedly uses this device in his book-length poem *The Faery Queen*.

The key of the Phoenix unlocks the glorious sonnets, which have been so grossly misinterpreted. One might call this collection of verses Shakespeare's spiritual diary. Some of them are addressed to his Rosicrucian disciples, and all were once in the care of these "Grand Possessors." We must now draw heavily from the sonnets to endorse statements already made concerning the poet's mission.

Sonnet 123 takes us back to the first visitation before the first seaborne settlers of Egypt.

*No, Time, thou shalt not boast that
I do change;*

*Thy pyramids, built up with new
might*

*To me are nothing novel, nothing
strange;*

*They are but dressings of a former
sight.*

The "former sight" must have been superlative, because the perfection of the world's seventh wonder bespeaks a culture nearer to Paradise than any subsequent civilization.

In order to allay suspicion, Shakespeare in his Phoenix sonnets refers to his divine mission by the innocuous term "My Love." He explains this in Sonnet 23, and also broadly hints that you will find the glorious truth of his revelations enfolded in his books.

*As an unperfect actor on the stage
Who with his fear is put besides
his part. . .*

*So I, for fear of trust, forget to say
The perfect ceremony of love's
rite. . .*

O, let my books be then the eloquence

*And dumb presagers of my speaking
breast,*

*Who plead for love, and look for
recompense. . .*

*O, learn to read what silent love
hath writ:*

*To hear with eyes belongs to love's
fine wit.*

Sonnet 124 tells us that the poet's celestial love is not subject to the vagaries of time, and is beyond the reach of civil and religious tyranny.

No, it was builded far from accident;

*It suffers not in smiling pomp, nor
falls*

Under the blow of thrall'd discontent,

*Whereto the inviting time our
fashion calls:*

*It fears not policy, that heretic,
Which works on leases of short-
numbered hours,*

But all alone stands hugely politic.

He tells us of the Creator's love that "gives but does not count the cost," that never compels allegiance, "whose



action is no stronger than a flower." In Sonnet 65, a fearful thought crosses his mind: Will he be able to preserve the slender flower of truth" against the wreckful siege of battering days"?

*O fearful meditation! where, alack,
Shall Time's best jewel from
Time's chest lie hid?*

*Or what strong hand can hold his
swift foot back?*

*Or who his spoil of beauty can for-
bid?*

*O, none, unless this miracle have
might*

*That in black ink my love may
still shine bright.*

Sonnet 109 is devoted to his sacred mission and is written to his secret fellowship. It speaks of the Phoenix flame which all too soon "removed" him from men's eyes (although he lived and worked in other guises) and—like a clarion call to a world that has lost its way—he promises to return.

*O, never say that I was false of
heart,*

*Though absence seem'd my flame
to qualify.*

*. . . if I have ranged
Like him that travels I return
again,*

*Just to the time, not with the time
exchanged.*

Return to Reason

Will HE return? Yes. Intuition and faith are backed by historical data, but whether he will again be sacrificed at the behest of tyranny and outworn dogma is beyond our vision. There is ample evidence now to prove that God often stretches forth his hand across

the years to set his kingdom in order after unruly generations have passed, gathering and restoring the broken threads of his ethereal design, in patient hope that someday mankind would appreciate the splendour of it and help in its completion.

Not with the old ties and problems, not with old tools will the Cosmic workman repair the broken threads. He will use the new tools which he himself helped to forge and will teach men to use the scientific gift which until now they have chiefly misused as a weapon. Infused with the trace element of love, science can be as truly beneficent as the sun and prove the golden way to destiny.

If the gentle hand is not extended soon, man's self-sufficiency will not change Earth to Eden but remove it from under his feet. Obviously we we must live in mutual respect or not live at all. Many have doubted that "Beauty, Truth, and Rarity" was ever personified, believing that man is self-sufficient. Efforts to prove this have cost Europe a thousand years of prosperity. We need a reinjection of that first gift which the Phoenix brought to mortals—Reason.

*Sure he that made us with such
large discourse,
Looking before and after, gave us
not*

*That capability and godlike reason
to fust in us unused. (Hamlet)*

From a puzzling and obscure poem, the Phoenix is resurrected as a silent herald and proclaims the Cosmic mission of its author whom we know as William Shakespeare.



THE DIVINE MEETING OF SELF

When the inward and God-seeing man has thus attained to his Eternal Image, and in this clearness, through the Son, has entered into the bosom of the Father: then, he is enlightened by Divine truth, and he receives anew, every moment, the Eternal Birth, and he goes forth according to the way of the light, in a Divine contemplation. And here there begins the fourth and last point; namely, a loving meeting, in which above all else, our highest blessedness consists.

—By JOHN OF RUYSBROECK

From *The Adornment of the Spiritual Marriage*



Helping 'Backward' Children

By PATRICIA EDGE

(Reprinted, by special permission, from *Psychology Magazine*, London, May 1951)



EXAMINATIONS have for many years now been one of the chief milestones which the school child has had to pass, but whereas formerly, the main dread was the School Certificate, nowadays, from the age of about nine years, the child is being "crammed" ready for the eleven-year-old entrance examinations. All this preoccupation with academic tests has tended to make parents even more anxious than formerly about their children's scholastic progress. How does this affect the child?

If he is a normally alert child, with good average intelligence and a placid disposition, he will probably take the examination system and his general schoolwork in his stride, but what about the child who, for one reason or another, is what we term *backward*? If his parents are overanxious about his academic progress and let him see their anxiety, this can have a very serious effect on his mental health. What parents must understand is that a child is *born* with a certain degree of intellectual capacity, and no amount of pressure on your part, or effort on his, will add one iota to this. You cannot increase your intelligence, not by all the hard work and cramming in the world. You can increase your knowledge, you have an infinite capacity for development, *but only at the level of your own inherited mental ability*. Now if only parents would take this really to heart they would save them-

selves much nerve strain, and their children much suffering and harm.

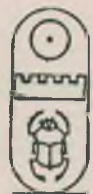
Furthermore, children vary tremendously in intellectual capacity. You may think that your young son should do as well as your next-door neighbour's daughter, but if his innate intellectual capacity is lower than hers, it is beyond human endeavour for him to do so.

Now bearing these two facts in mind, let us see how we can best help our child if he is backward. First of all, what are the causes of his being backward? They may be intellectual, temperamental, physical, or environmental.

Ill or Temperamental?

Beginning with the physical causes, it is quite obvious that a child who has long and frequent absences from school on account of ill-health, is bound to get behind the level of attainment usual for his age group. This is extremely discouraging for the child, and irritating for the parent, but it is a mistake to worry too obviously and to transmit this worry to the child, who will only be further discouraged.

Co-operation between teacher and parent can do a great deal to help the child, and most teachers will be only too glad to advise parents who want to do a little extra coaching at home. In most cases, it is the child between five and nine years of age who is absent, and as the work at this stage is fairly elementary, providing the parent finds out the methods of teaching used at the school her child attends, it should be quite simple for her to keep him more or less abreast of his



schoolmates in the fundamentals at least.

The trouble with the child who suffers from ill-health, however, is that he often tends to become "overprotected." This is very understandable, as the sick child does need more attention and care than the healthy one, and during the critical stage of an illness in particular needs a great deal to be done for him. This is a bad thing from the child's point of view, as it tends to make him physically lazy and this in its turn leads to laziness in his thinking habits as well.

During convalescence then, give the child ample opportunity for doing constructive work, providing he does not tire himself unduly. Encourage him to read simple stories to himself, rather than you read to him; suggest that he try to write a little story of his own, and when you read his effort, check his spelling over with him; give him constructive toys to play with—jigsaws, pictures to cut out and paste, knitting, etc.; in these ways, to a certain extent, he is using his mental energies and is keeping himself mentally alert.

Allowing the child to be "overprotected" is not merely confined to the young invalid, and that brings us to the environmental causes of backwardness. In many homes, far too much is done for the child, in spite of the fact that it is well known now that a child should be encouraged to do as much as possible for himself. The sooner a child is independent in as many ways as possible, the better it is for his mental alertness. Lazy physical habits lead to lazy thinking habits. Although you cannot increase a child's innate intellectual capacity, you *can* help him to use it to the fullest extent.

The toddler years give you an excellent opportunity for encouraging the child into independent ways, for it is at this stage in particular when he is so keen to try and do things for himself. Many mothers discourage this tendency because they find it so much quicker and simpler to do small jobs for the child. Naturally it is far quicker for you to dress and undress him morning and night, to spoon feed him at mealtimes, to tidy his toys away and so on, but it is far better for him to be allowed to fumble and experiment

until he has learnt to achieve these things on his own. If he is discouraged too often and too systematically from making his own attempts, he will in time grow lazy and always expect someone else to make the effort for him. This won't naturally affect his mental capacity, but it will affect his desire to make full *use* of it. In other words, he may be quite capable of achieving a high intellectual standard, but will have become too lazy, too mentally inert, to make the necessary effort.

Secondly, a child needs plenty of rest and sleep if he is to keep well and alert. We must remember that children need rest to refresh their minds as well as their bodies. If his mind is not sufficiently rested, it will not work so quickly, nor will it absorb facts so well. Any teacher will tell you that she can hand-pick those children who are habitual "late-nighters." They are not only pale and listless, but slow at following a lesson and do not seem to retain information as readily as will the mentally alert child.

Not Bookish

Both these causes of backwardness then can be prevented or, in the case of physical ill-health anyway, alleviated. But how about the temperamental and intellectual causes? When I say temperamental causes, I am thinking of the child who quite simply is not "bookish," who is not really interested at all in academic work. His interests lie in quite other directions, and whereas there is no reason at all why he *should* become backward, simply because he finds it so difficult to make the effort to work at his studies, he does in many cases fail to make the grade. Or to put it another way, he is definitely capable of making far greater progress at school than he actually is making.

How can we help this rather bored and disinterested type? I think personally that scolding and blaming him for his indifference and obvious lack of effort is of little use. It usually makes no impression on this type of child. What you *can* do, however, is to show him that you are interested in his own particular interests and to encourage him to read books dealing with these and to take up any activities or hobbies which further these. This

at least will keep him mentally alert and mentally keen and may even encourage him to take a more sustained interest in his school subjects.

Finally we come to the intellectual causes of backwardness, to those children who are backward because they possess a smaller degree of intellectual capacity than other children of their own age. As we have already said, nothing can be done to alter this factor. We must accept the fact once and for all that learning for these children is going to be difficult and that they will not reach the same level of attainment as is usual for their age. But there is no reason at all why they should not have special aptitudes in other directions which can be fostered and which can help them eventually to lead useful and happy lives.

So don't waste time and energy exploring the fact that your child is not suited for academic work, but set to work to find out where his special abilities and interests lie and help him to develop these. Remember the old saying that "you cannot make a silk purse out of a sow's ear," and take heart from the fact that even if you can't make a silk purse, you can, anyway, make a most serviceable, a very attractive and a very useful pigskin purse!

Your child will not suffer solely because he has a lower degree of intellectual ability than the boy next door. But he *will* suffer if you let him feel that you are disappointed in his progress, or rather lack of progress at school, or if you make damaging comparisons between his abilities and those of other children of his own age. Children do worry about their school progress, far more so than many parents realize, and if they feel that their parents are critical of them, or disappointed in them, this tends to make them still more anxious. This is not good, either for their physical or their mental health. Only frustration and emotional upsets will result if we try to push such children to reach a goal which it is beyond their mental abilities to reach. Remember that happiness and fulfilment lie for them in the development of their special aptitudes and interests, and there is no reason at all to look down on these because they lie outside the purely academic province.

It Began In Egypt



TAXES

By JAMES C. FRENCH, M.A., F.R.C.
Curator, Rosicrucian Egyptian Museum

IN the fertile valley of the Nile, over 6000 years ago, the Egyptians worked in their fields watering flax and grain. As pay for the water, they carried a share of their grain and flax each season to the local ruler who controlled the irrigation facilities of the villages. If they became delinquent in sharing crops, the ruler called on them to demand his pay; otherwise, the flow of water would stop.

This was the earliest form of taxation. A record was kept by scratching a picture of a grain basket on the wall of each peasant's home. A number of marks indicated the basketfuls paid. Later during the Pyramid Age, the Pharaoh appointed officials in every locality of Egypt to collect taxes in the form of produce—grain, livestock, wines, honey, linens, and other property. Except for the livestock, the items were stored in granaries and storerooms, constituting the wealth of Egypt as vested in the Pharaoh.

Many of the Egyptian laymen took pride in resisting taxation. We read that "An Egyptian blushes if he cannot show numerous marks on his body that evince his endeavors to evade the duties."

Another story tells of an angry deputy demanding, "Why have you not paid taxes?"

"Because," replied the citizen with sad expression in keeping with his ragged appearance, "I have not the means."

At this statement he was ordered thrown upon the floor and beaten. He prayed to be released, but the stick continued to fall. Finally he could resist the torment no longer. At this he was released and taken home by a soldier. The money was paid.

The reaction of the wife was:

"You coward, you fool! Did you give them the money on the first demand! . . . after five or six blows . . . Next year our taxes will be doubled through your weakness, shame!"

"No, my dear," answered the poor man, "I assure you I resisted . . . I forced them to give me at least a hundred blows . . ."





Cosmic Rhythm

By CARL T. ENDEMANN, F. R. C.



POLARITY, with its opposing charges of the Cosmic force, was early recognized by the awakening consciousness of humanity. Thousands of years ago the Chinese made extensive use of their symbols, the *Yin* and the *Yang*, the two components of the internal sun, the two interlacing fish on the turning disk. The *Yin* is the force of the earth, *darkness*; the opposite polarity is the *Yang*, the *light* and life force of the sky. The two represent the force of creation, positive and negative; these two have, between them, created all.

As the disk turns, so does the earth. In the physical light of summer, the opposite polarity is the dark power of earth. In the night of St. John, the summer solstice, we have the maximum of incarnation. The Cosmic exhales its breath, disperses its force in the radiating petals of the flowers, their perfumes that, pervading all, lose themselves in the all, the pollens that float afar and soar as high as the stratosphere. The alchemist would say: "The sulphur burns," and in one glorious orgy summer spends lavishly the forces of nature.

Yet nothing is lost and the colorful riot does not end in annihilation, for, in the moment of ecstasy, beings of the four kingdoms rose to the power of creation. St. Michael's Day on the fall equinox marks the point when St. Michael's flaming sword cut the growth of summer to the core, killed the poisonous snakes of the senses and stabbed the dragon of pride. St. Michael found that something had been created, something had been constructed, and he committed the seed to the earth so it would

not be lost and would be protected from the rigors of winter. At the height of summer, material things have crystallized; in the fall they start to disintegrate.

The flowers have vanished, the leaves decomposed, nothing but the seed is left, and at the winter solstice the maximum of excarnation is reached. The seed, the "salt of the earth," the crystal, the snowflake—to the alchemists also known as "sal"—symbolizes this stage. When the leaves begin to fall, the seed drops to the ground, nature begins to inhale, to concentrate its powers within. Then life finds itself in the depth of its own being. Had it not been able to tear itself away from the material products of summer and leave them all to disintegration, it could not have reached the spiritual maturity of fall. That is when nature accumulates on a higher level, in crystals, in seeds, the blueprints of creation, the power from which the first half of the next year will live, rising in turn to the ecstasy of creation, to form once more the seed of future life.

In the sleep of winter the power of nature is regenerated; in the crystals it is condensed. Low banks of clouds and a blanket of snow lie like warm covers over the sleeping earth. All of the power of nature is concentrated inside. As, paradoxically, at this time of the year, the lower levels of the crust of the earth reach their highest temperatures, so does the internal light become most intense at this time. With the winter solstice, or our present Christmas Day, our inner life becomes more active than at any other time of the year. In physical transition spiritual life is reborn. In the fireplace we burn the wood in which the material

forces of nature were condensed during the tides of growth of spring and summer. Their physical warmth incarnated in the wood that now in the winter heats the interior of our homes as our inner selves are warmed by the inner light.

Thus new thought is born, a new blueprint for life, and as the material force of the sun becomes stronger again during the early months of the year it gives material form to the seed of our thought and the seeds of nature. The sap begins to rise in the trees, the "quicksilver of Mercury be-

gins to roll," as the alchemist would put it. At the spring equinox the tide of nature rises beyond the mark, the life-giving winds and rains join with the Sun, and Air, Water, and Fire recreate the four kingdoms and slowly build up to the ecstasy of summer that culminates in the orgy of a thunderstorm in a midsummer night. The flowers have opened, growth has ended, the cycle is completed once more. Earth takes over. Silence returns after the equinox storms, the calm of the first day of creation, the silence that will bear the future.

SAN JUAN CHAPTER SCHEDULES ROSICRUCIAN RALLY

AMORC members in Puerto Rico have set their annual rally for Saturday and Sunday, December 15 and 16—registration to begin at 9 a.m. each day. Ana Palmira Vivas, Apartado 8716, Santurce, is rally chairman.

An educational as well as a social program has been prepared. There will be music, temple assemblies, a forum for discussions, tape recordings, a play—*The Student*, and a motion picture. The lectures will include "Mental Dynamics or Psychic Power," by Frater Ralph U. Sierra. Refreshments will be served.

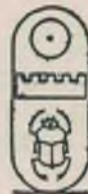
The Chapter is located at 1655 Progreso St., Santurce.

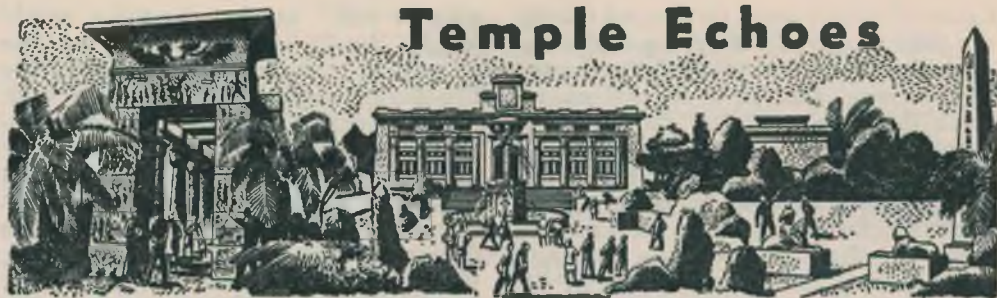
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Temple Echoes



Dr. Oscar Waldemar Junek, whose article "Behavior Depends Upon Women" was published in the October *Digest*, appeared in the dual role of lecturer and exhibitor in the Rosicrucian Egyptian and Oriental Museum on October 14. Dr. Junek is a world traveler with a sincere interest in his fellow men and an unbounded curiosity regarding the world itself. His comments, then, on whatever subject, constitute opinions that have grown from personal experience and contact.

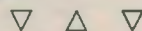
The exhibit of twenty-four paintings and twelve tiles represented Dr. Junek's comment on life and its situations through the art medium.

Responding to the question "Is a Correct Judgment of Art possible?" Dr. Junek said *No*, and he posited himself firmly on Socrates' dictum that you can never know me and I can never know you. The real feeling or motive entering into the creation of any work of art lies in the artist himself and can never be communicated in the full. The reason, then, that people judge differently is that art communicates differently to them. Where they themselves are insufficiently prepared to respond to the artist's feelings or message, they turn to the critic. Lacking the empathy or the ability to put themselves en rapport with the artist, they turn to the critic to explain what the artist is trying to say.

In Dr. Junek's own work, however, there is little need for the critic to stand between the artist and his public, for everything he says in paint seems to express a sincerity, a genuineness, a love of the subject under consideration; all is very much the comment of a

sympathetic human being. This is so because Dr. Junek's paintings have grown from a love of the subject he has chosen and from his having something to say. Two or three pictures seem to be especially outstanding. *Appassionata* and *Chain Reaction*, in the manner of abstract work, are very appealing because of balance, line, and color. His studies of African flora are filled with light and with exciting variations on the color *green*.

Throughout the length of its stay, the exhibit drew interesting and varied comments from a growing number of Museum visitors.



In the September 10 issue of the magazine *Nosotros*, there appeared a splendidly illustrated article by Mario Palma Gonzales on the Rosicrucian Order and the activities of the Grand Lodge of Mexico. Its title was "The Mystery of the Rosicrucians." Mainly, it consisted of pictures of the Temple of Quetzalcoatl Lodge, Mexico City, which is thoroughly Egyptian in decoration and strikingly beautiful. The Grand Master of the Mexican Lodge, Dr. Rafael Vertiz Rojo, supplied the author with the material history of the Order for his article. As an article, it is straightforwardly written and its facts are sound. Undoubtedly, it will supply readers of the review with information regarding the Order which they have not had before. For five days, late in September, Quetzalcoatl Lodge in Mexico City held a Convention. The program was filled with interesting talks, demonstrations, and experiments, attesting in a very fine way the growth and enthusiasm of our *Fratres and Sorores south of the border*.

Frazer Bernardo Lira of the Latin-American Division at Rosicrucian Park

flew to Mexico City and participated in the Convention there. Rosicrucian visitors to Mexico City should try to time their visits so that they may be present at some of these ceremonies of Quetzalcoatl Lodge.

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A recent Bulletin of the Francis Bacon Chapter in London, England, has some items which will be of wide interest. First, there is the account of the Emperor's visit in August, attended by members from all parts of England and Wales. The John Dalton Chapter in Manchester was well represented. There were also Rosicrucians from Burma, Trinidad, New Zealand, Jamaica, Australia, and Nigeria. According to the Master, the Emperor's delivery was "clear and his style very fast and forceful," the central theme being that we as Rosicrucians must avoid the lazy quiet state of mind which accepts without thought the prejudices and misinformation with which the mind and humanity as a whole are being bombarded.

* * *

The London Rosicrucian also carried a most interesting account of Sir Francis Bacon Chapter's 'Fall Pyramid Ceremony.' The spot chosen was Bearsted in Kent, the birthplace of Dr. Robert Fludd, and a party of fifty-five set out in a bus carrying on its front windows two auto emblems especially painted for this occasion. The party was met by the local councilor and a representative of the *Kent Messenger* and given a suitable welcome. After the ceremony, which took place on the green, the Reverend W. H. Yeandle, vicar of the Parish church, invited the party on a tour of the building and delivered a short talk on Dr. Fludd, the 17th century Rosicrucian. Both the Parish Magazine of Bearsted and the county newspaper reported this pilgrimage of London Rosicrucians to Kent.

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It is not too early to acquaint Rosicrucians everywhere, and especially in Australia, with the fact that on January 26 and 27 the Sydney Chapter will hold its first Rally. An organization Committee has been hard at work since September planning for this event.

With so much sincere effort, this Rally should be tremendously successful.

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In October the Kepher-Ra Club, an organization of women employees at Rosicrucian Park, began its year of activity in local welfare. The Kepher-Ra Club in the past has been responsible for much creditable relief work among those individuals who otherwise might have been neglected, and this year again much good will undoubtedly accrue. The officers of this organization (founded by Dr. H. Spencer Lewis because of his interest in encouraging worth-while activities among employees) are drawn from various departments.

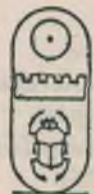
The president, Miss Ruth Farrer, comes from the Emperor's office; the vice-president, Mrs. Berenice Parker, from the department of the Council of Solace; the treasurer, Clara Elderkin, is from Reading Mail; and the secretary, Mrs. Angelina Reck, from the Latin-American Division. The Editor of its publication *Kepher-Ra Korrier* is by unanimous choice Mrs. Esther Bennett of the Grand Treasurer's office. Mrs. Bennett served acceptably in this capacity last year and will no doubt exceed her own lively efforts in the coming months.

▽ △ ▽

Last fall, Columbia University instituted a plan whereby capable adults were permitted to enroll for college work even when they had had no high school preparation. Of thirty-five enrolled, twenty-four have been accepted as candidates for degrees. This amounts to the recognition that the business of living offers as much assurance of successful college accomplishment as do high school credits.

Rose-Croix University was founded on this premise and has proved through many years the soundness of it. Every summer its sessions are open to Rosicrucian students regardless of their academic background, and each year a greater number enjoy three thrilling weeks in studying science, philosophy, and the fine arts. Now is the time to take care of matriculation if you expect to be in RCU this coming summer.

▽ △ ▽



A recent Bulletin of the Vancouver Lodge poses these questions for every Rosicrucian to answer: "Have you sometimes wondered what purpose a local lodge serves? Having known the infinite peace and beauty in your home sanctum, yet inwardly sensing the urge to venture forth, perhaps you have timidly visited the lodge or have even affiliated with one. Did you enter with mixed feelings of great expectancy and terrible personal inadequacy? Having studied the wonderful teachings of the monographs, perhaps you have looked forward with awe to mingling with supermen and superwomen, glowing with health, prosperity, and wisdom.

... Later perhaps you had opportunity to meet and talk with Fratres and Sorores. What happened then? Were you enriched with understanding or did you go away bewildered, disappointed—shocked? Did you find the truth too hard to bear—that here were no supermen or superwomen, but merely human beings like yourself struggling along in various stages of development? Did you meet the test, then, or did you leave to return no more? Could it be, Fratres and Sorores, that this is one purpose a local lodge serves? A necessary testing ground... the opportunity to put into practical use the lessons being taught?"



Cities Eternal

"The Holyest erth of England"



GLASTONBURY is described prosaically enough in an encyclopedia as "a market town and borough in Somersetshire, England, situated on a peninsula formed by a winding of the river Brue, 25 miles Southwest of Bath." Poetically, however, legend makes of Glastonbury a place almost without equal in the spiritual history of mankind. And, in this case, it would seem, legend is more nearly true than history.

Without as yet any discoverable savage period, Glastonbury was known perhaps two thousand years before the Christian era. The Celts called it *Ynysvitrin* or "Glassy Isle" and *Ynys Yr Avalon*, "Isle of Avalon" or "Isle of Apples." In legend, it was identified as the western "Isle of the Blessed," where was to be found the Mystic Cauldron of Regeneration. It was here, too, that the great King Arthur and his queen, Guinevere, were said to have been buried.

Early in the first century of the Christian era, Joseph of Arimathea

came as a missionary of the gospel of Jesus to England. Joseph and his eleven disciples established themselves at Glastonbury, and about them and their way of life there was a quality which won the natives over. Some say that Joseph and his party came at the express invitation of the Druid priesthood. The old and the new mingled harmoniously, and through centuries of vicissitudes, Glastonbury was a spot revered in turn by Celts, Saxons, Danes, Romans, and Normans. All worshipped at its altars.

The monastic community, which maintained itself in some form for a matter of eight hundred years, was scattered in the time of Henry VIII who brought about its dissolution. The stones of the buildings were carted away to be made into foundations and barns in the surrounding region. Yet the significance of Glastonbury and its Cathedral remained and so venerated a place did it hold in the hearts of all that even in ruins it became a place of pilgrimage. Now a national shrine, as it should be, it marks the place of the first Christian Church in Britain.



Development of Psychic Sight

By DR. H. SPENCER LEWIS, F. R. C.

(Reprinted from *The Mystic Triangle*, June, 1925)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the earlier articles of our late Imperator, Dr. H. Spencer Lewis, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



THE faculty of psychic seeing is not an unusual or extraordinary functioning of some mysterious center of the psychic consciousness, but a normal one when it is at its best. In other words, the inability to see psychically is an abnormal condition of the human ego.

This claim may be disputed by many and will be denied by those who scoff at all serious consideration of psychic phenomena. In fact the ability to see independently of the physical eyes was long improperly dubbed *clairvoyance* and at once classified among the many peculiar attributes of the professional and questionable miracle worker and witch. However, while clairvoyance implies a clearer vision and penetrating sight of the past or future, psychic sight has a very definite and practical field of its own.

As already stated, true psychic seeing is a very normal, natural, and rational faculty of our psychic consciousness. Practically every man, woman, and child has experienced true psychic seeing in those periods of psychic consciousness called *dreams*.

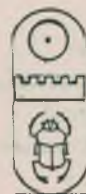
Have you ever thought of dreams in a really serious way, independent of the nature of them? Have you real-

ized that while objectively asleep, with all objective channels of impression closed against seeing, hearing, feeling, tasting, and smelling, you have, nevertheless, seen so vividly, heard so clearly, felt so keenly and otherwise experienced impressions that have left indelible records on your memory?

What "eyes" saw those beautiful—or horrible—scenes of the dream? What "ears" heard the sweet music or brought fear to your mind by conveying the impression of a weird cry?

To say that these impressions were mere figments of the mind, brain or dream consciousness, is to simply dismiss the big problem by insincerely substituting a bigger one.

Argues the material scientist: "In your dreams you do not actually *see*, but simply imagine that you do. You have *impressions* which you interpret when awake as seeing, hearing, feeling, etc." He places emphasis on the word *see* whereas he should place it on the word *actually*. If his argument was that in a dream or psychic state we do not see actually (or see *actualities*), his statement would be in agreement with the mystic's viewpoint—especially the Rosicrucian's! "But," adds this same follower of the Rosy Cross, "we do not *see actualities* when we receive impressions through our *eyes*, either. Seeing, so far as our consciousness of sight



is concerned, is not a mere physical process of optics."

And the Rosicrucian will not confine his support of this contention to the trite illustration of optical illusion wherein man is often deceived into believing that he is, or is not, seeing *actualities*. He is aware of the *fact* that seeing is a process of psychic functioning and that the physical eye is but an important organ with a limited use. Limited? The physical eye at its very best does not see one fifth of the real number of shades or grades of colors that are possible of being "seen" by the psychic eye; it is not able to see through the densities nor to the distances possible with the "inner" eye. Even many lower types of animals see more, see clearer, and at greater distances than does man!

The consciousness of man, by which he knows anything, is that which we conveniently call *psychic* because of our knowledge that it is an essential attribute of the soul. In the purely chemical process of the body of man—as in the natural activities of the cells themselves—there is a form of consciousness related to, but not a real part of, the higher consciousness which we call the psychic or soul part of man.

The purpose of this sublime psychic consciousness is to make man a sentient, knowing being. Without it, he might live and pass through every stage of development, growth and reproduction, as do the trees and flowers, but with as little knowledge of his existence!

Hence, seeing, hearing, or feeling, as categorical forms of impression and understanding, are essentially functionings of the psychic consciousness. To believe that the organ of physical sight, the eye, is the real faculty of seeing, is to place undue emphasis upon an incidental phase in one form of impressionism. More emphasis, according to such means of reasoning, should be placed upon the intangible waves of vibrations that travel from the material objects to the lens of the eye, or the similar wave impulses which pass from the retina of the eye to the proper area of the brain for translation into psychic impulses upon the psychic consciousness.

Psychic Faculties Need Exercise

That the psychic consciousness can "see" independent of the physical eye is proved not only by the demonstrations of visions during dreams, but also by those rarer occurrences when in a awakened state we have momentary "sights" of persons, places, and things not within range of the optical field of the eye.

The development of this natural, normal ability to see psychically becomes reasonably and understandingly simple when we realize that its absence in our individual cases is due to neglect, negation, and consequent underdevelopment of it as a faculty.

If one closeted himself in a sound-proof chamber for a period beginning with early childhood and lasting to adulthood, one would find the faculty of physical hearing underdeveloped and limited. The nonuse of any faculty or function of the body or the inner self lessens its usefulness and competency. The reverse of this is true as well as logical.

What, then, should be the means for developing the psychic sense of seeing? First of all, by eliminating from our minds and from our conduct in life, the false conviction and established habit of reliance solely upon our physical eyes for our visions. This alone, when once accomplished, will remove the great obstacle to true psychic sight.

The second step is to strengthen and encourage the psychic faculty itself. With a new understanding of *sight*, and with the obstacle removed, we should find no mental or physical reason for our hesitancy in adopting any means for the development of a neglected, slighted—and insulted—faculty!

Therefore, proceed with daily, or hourly, practices of the following experiments or tests:

1. Close the eyelids for two or three minutes at a time and remain relaxed; wait for sight impressions.
2. Sit in an absolutely dark or deeply shaded place, with eyes open, and wait for the impression of colors or light.
3. Sit in a comfortable, relaxed position, with eyes turned away from all bright lights; close your eyelids

and press lightly upon the eyeballs with tip of right forefinger until colors appear on the dark field before the eyes.

4. Sit in a softly lighted place and pick out a bright point of light (such as reflection on a piece of silver or glass) at some little distance from you; concentrate your gaze on it until you no longer see its proper color but notice its color changing.
5. Lie down in a relaxed condition (at night) in a dark or softly lighted room; close the eyes as for sleep, but select a distant city, or locality or room, as the thing you desire to see, and wait until you see some part of it. Repeated tests for the same "vision" will eventually bring clearer and more distinct pictures to your consciousness.
6. Then try this last step by selecting a person at a distant place, at an hour you know will find him or her up and doing; remain in concentra-

tion with the eyes closed until you "see" the person and can note what that person is doing. Eventually you will be able to "reach" persons with your psychic "sight" and know what they are doing almost any hour of the day.

Bear in mind that the better the physical health, the better the ability to see by any means. Drink plenty of water during the days of development. Keep the body well and strong, and if you are wearing eyeglasses, leave them off when doing any of these tests. You will find your physical eyes improving as your psychic sight develops.

The results do not depend upon faith, but the mind must be open to conviction or at least free from the false conviction that all 'seeing' is through the eyes. Practice alone will bring the gradual development. The testimony of hundreds verifies the excellency of this system and the claim made for it.



THE MYSTICAL WAY OF LIFE

(Continued from Page 455)

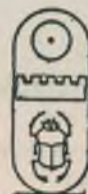
mony which pervades every cell of our being and which is part of the great Cosmic scale of motion.

Another important preparation for meditation is *entering the silence*. Unfortunately in the past, and even today, there are too many who have taken entering the silence literally. To them it has meant to exclude actual sounds, the song of birds, the chatter of children, the voices of humans, and even music. They think of mystical silence as meaning the physical solitude of actually hiding themselves away on a mountaintop or in the depths of a forest. To the mystic, silence means for one to be alone with the consciousness of self. After all, a person may be physically alone and yet he may be so preoccupied with problems of the day, with thoughts of things of the world, that insofar as self is concerned it has been precipitated into the midst of a teeming world of ideas. Self is thus far from being alone, even though the body is.

The real mystic can *enter the silence*—that is, mystical solitude—the alone-

ness with self anywhere, even while standing in the midst of a busy thoroughfare, because he has shut all else out but self. Maeterlinck, comparatively modern mystic, said, with respect to the import of this silence, "no sooner are the lips still than the soul awakens and pursues her labors." He meant by this that no sooner do we attune ourselves with self, separate our consciousness from the objective world, than we fully become aware of the activity of the soul. Men are always inclined toward silence, when they are in the presence of that which is greater than they can express in words. Thus they are inclined toward devotion and humbleness in the presence of the great, and as they introvert the consciousness to self, they experience the Great Silence.

To many of the Oriental mystics, the sum total of all mystical experience was ecstasy, a sublime pleasure, a harmony of all sensations of which the human consciousness is capable. This ecstasy was a momentary absorption of self into the Cosmic, an afflatus of the soul.



All sense of time and space were gone. In fact, the supreme ecstasy meant not even awareness of the self as we ordinarily think of it. There was no consciousness of one's personality, one's character, one's identity, or such finite things as name, weight, or race. Consequently, it was with reluctance that the Oriental mystics returned to the world. They psychically experienced Being; that is, they were part of all things and all things were of them and in them, and yet they were nothing in particular and nothing had any particulars. To the true mystic, however, physical or mortal existence is not something to be cast aside in favor of a permanent absorption into the Cosmic. In fact, the mystic realizes that the soul can never be so free that it can be absorbed permanently into the Cosmic until at death. Until death, then, the mystic may only hope for, and be happy in the opportunity of mere glimpses of the Cosmic.

The Mirror and the Image

Meister Eckhart, great mediaeval mystic, has stated in this connection that an object and an image are bound in one. We cannot think fire without likewise thinking of heat. And he went on to relate that, therefore, we cannot separate an image from its object. Now, the Cosmic is the *object*. It is the real. Conversely, the physical or material world is the *image*. It is a reflection of the object or of the Cosmic. We know that a poor mirror distorts an image, and that our objective consciousness likewise often gives us an image or picture of the whole Cosmos that is not a true one. It is very incomplete, very imperfect. The mystic consciousness, however, to which we should resort periodically, reveals a true image of existence. The true mystic, then, uses his illumination, the result of his mystical experiences, to fashion life, his mortal existence, after the Cosmic.

The mystic is not unlike an artist painting the landscape from a cell in which he is confined. Over the window of the cell there hangs a shade; the occasional breezes fluttering it permit the artist glimpses of the great sunlit beauty of the landscape without. After each glimpse he imparts his experience of what he has seen to the canvas before him in the cell. After many glimpses and much labor on his part, the canvas gradually partakes of the realism and splendor of nature. Finally, when looking upon the canvas, the artist experiences that same rapture which he did when peering out of the window as the shade permitted. Therefore, the Rosicrucian mystic makes his world include all of the Cosmic virtues and values which he has been able to glean in an understanding of his mystical experiences. The Cosmic is the object, the world is the image, and the Rosicrucian mystic makes that image conform as closely to the object as possible. He interprets his mystical experiences in terms of constructive, creative enterprises here on earth.

Rosicrucian mysticism has as its end the *newness* of life. This does not consist of the acquisition of a multitude of different things. The individual who is continually seeking separate things, hoping for pleasures therefrom, is subject to disillusionment. He is attaching his love to evanescent particulars. When he is just about to realize his love, the thing changes to something else, and he must again begin his pursuit. To the Rosicrucian mystic, the *newness* of life means rearranging the events of life as they arise in accordance with these Cosmic principles which the mystic comes to understand. Thus, each event or happening has within it joy and pleasure. These pleasures are ever new, but they are rooted in eternal, lasting principles. These then are the many reasons why the mystic way of life is the exalted one.



***The
Rosicrucian
Digest
December
1951***

The ideals that strive to take form in social institutions have two objects. One is to regulate our passions and appetites for harmonious development of man, and the other is to help him in cultivating disinterested love for his fellow-creatures. Therefore society is the expression of moral and spiritual aspirations of man which belong to his higher nature.—TAGORE



CANONBURY TOWER

In Islington, a few minutes from the center of London, is Canonbury Tower, a symbol of a quieter age. First erected A.D. 1509, it has been the refuge of many celebrities. Among the noted who studied within its oak-panelled rooms was Sir Francis Bacon, philosopher, statesman, and Rosicrucian. Bacon resided here from 1616 to 1625.

(Photo by AMORC)



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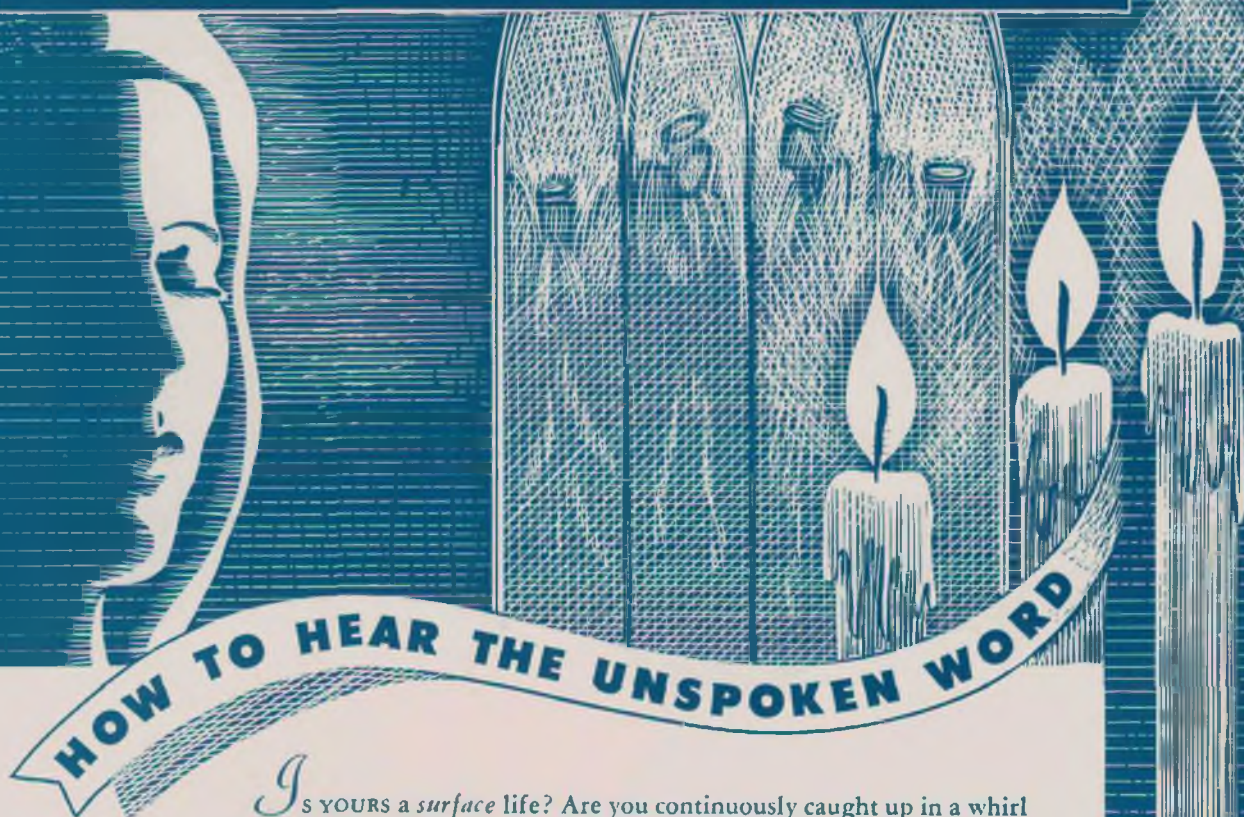
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